

PYENGYANG

CHOSEN

JAPAN

KOREA

The Caroline H. Ladd Hospital

1911-12.



G I F T

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NORMAN CLARK WHITTEMORE

1870 - 1952

B.A., Yale University, 1892

B.D., Union Theological Seminary
New York, 1895

Presbyterian Missionary to Korea
1896 - 1938



THE CAROLINE A. LADD HOSPITAL
PYENGYANG STATION,
KOREA MISSION
PRESBYTERIAN CHURCH IN U. S. A.

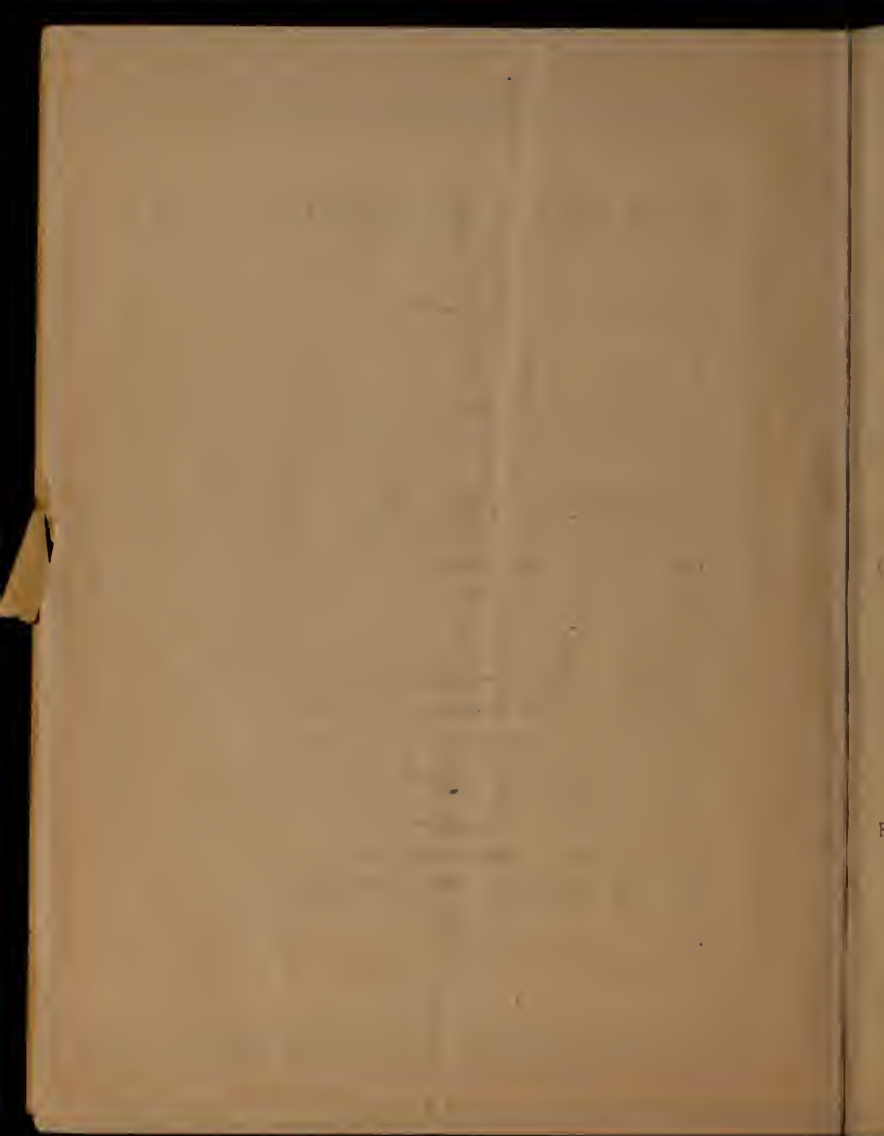
STAFF:

JAMES HUNTER WELLS, M. D.
MISS LUCILE CAMPFELL, GRAD, NURSE
MR. SHIN SANG HO, SUPT.
OAK PYUN HAH, MRS. PAK,
OH CHUNG WON, PYUN NIN HWE
ASSISTANTS.

PYENGYANG, CHOSEN, (KOREA)
JAPAN.
1912.

REPORT OF THE HOSPITAL,
INCLUDING THE PERSONAL
REPORT OF DR. AND MRS. WELLS

APR. 1, 1911 TO APR. 1, 1912.



REPORT OF THE CAROLINE A. LADD
HOSPITAL.

PYENGYANG, CHOSEN-KOREA, JAPAN,
APRIL 1, 1911 TO APRIL 1, 1912. —

CHOSEN SEVENTEEN YEARS OF SERVICE and a
furlough soon due makes one retrospective. The
country was named Chosen when we first came and
was a Kingdom. It was made an Empire and call-
ed Dai Han. It is now a province of Japan and is
again called Chosen. Pyengyang was a practical-
ly deserted city, the battle between the Japanese
and Chinese having occurred a few months before
our arrival. The Peking High-way was a path,
in places, which took six days to travel over from
here to Seoul. Now we have a city, with the
HAIJO Japanese name of Haijo, with over 100,000 people;
on the greatest railway line in the world, and we
get the Seoul daily papers here the morning of
their publication. At that time the only large
buildings were the Governors quarters, and other
official places; now seven Presbyterian churches

holding the largest attendances of Christians in any one city in Asia, besides conspicuous brick buildings for Girls Schools and boys academies and College. Then about 100 Christians of the Presbyterian Mission in all this northern region, now over 80,000 with four stations. Not only outwardly has the changes here been marked but in other respects we have kept pace with the moving hand of time. The "high cost of living," with no high tariff to accuse as the cause, has kept up, and where we paid 7 to 8 cents a day for unskilled labor 17 years ago, we pay from 20 to 25 cents now. Then isolated, to a degree, now, 15 days or less from London. All these changes, outward and inward, make necessary certain changes in plans, methods and pursuits which will correspond to the conditions. One of the things a visitor noted and complimented as the main thing in the hospital, and it applies to other work here, was what he called adaptability. To be able to adapt ourselves to changed conditions is one of the large elements in what is called success.

ADAPTA-
BILITY

In one respect however there has been but little change. The constant stream of sick and suffering men, women and children, over a thousand a month, and much over 200,000 for the 17 years,

200,000
patients

200 blind-
sight re-
stored

who daily wend their weary way to the hospital, show the same suffering faces the same weary, weak and shattered bodies; the same heartrending results of the use of the Korean needle, and burning and other results of ignorance and neglect. If it was not for the variety we see; in one case the positive result of a brilliant and quick result of a needy surgical operation and sight restored to a blind—we have recorded over 200 such in the 17 years—or some other cause hastily speeding death, stopped by the scientific surgical measures, on the other hand, as a case now in, beyond all medical or surgical means slowly slipping into eternity, and then hopelessly blind children who could have been cured if only a few days sooner! These things sort of balance up and keep a doctor's nervous and sympathetic system from being shattered, but we often cry out for state aid and for measures of relief in hygiene and simple observances of prevention, and are glad a good government is insisting on splendid rules looking to the greatest of all lines of conservation—the conservation of men, women and children.

The attendance at the hospital last year was the largest we have ever recorded. The splendid Government Charity Hospital, with its 10 Japan-

EVAN- GELISTIC ATTEND- ANCE 28,803	ese and two Korean doctors, and its over 200 Ko- reans a day in attendance, besides numerous priv- ate hospitals, and private practitioners, seem to have made no difference. The evangelistic figure, its influence this way being the reason of the ex- istence of the Hospital, was 28,803 which includes 3,785 relatives and friends some of whom stayed for several days at the hospital and among whom many were converted. The strictly medical fig- ure was 25,018 and this is some 7,000 larger than usual, due, in part, to some 4,200 vaccinations done in May and June. As an evangelistic agency some 15,000 were directly reached, tho many of these were Christians, and some thousands more indirectly as these went back to their homes throughout this section.
HOSPITAL AND DIS- PENSARY ATTEND- ANCE 25,018	
15,000 separate persons	

With all the pleasant picture of many cured, relieved, lost functions restored, and hundreds converted there still lurks in the background of every case of sickness, in every hour of service the shadow of the grim destroyer death. "Give me life" "Do anything you wish" "Will I die" and such questions meet us daily. Even as I write among the inpatients three little children and two young men are at the hospital 4 of

whom are desperately sick with tuberculosis, and one with abscess in the brain.

Among the features last year aiding in the efficient conduct of the Hospital and in many other ways was the presence here, for nine months, of

DR. G. M.
WELLS

my father, Dr. G. M. Wells, an Elder of the First Presbyterian Church of Portland Oregon and a doctor of medicine for over 50 years. He passed his 75th birthday while here and was daily at the hospital, and often in visits among the homes, and constant in the surgical operations some of which were very severe and unusual. His addresses in the Classes; before the Theological Seminary and associations with the Koreans, in other ways, was appreciated by them and he was given a loving medal by the Hospital Staff Korean and a gold ring by the officers of the seven churches in the city. The surgical work alluded to consisted of 582 operations of all kinds not counting many so-called minor. Two hundred and thirty-seven of these were with anaesthetic local or general eucaïne adrenalin H. M. C. Chloroform and ether being used as each case seemed to best call for.

582
operations

8 cataracts
removed

Among the operations were 8 cataracts extracted, and four iridectomies for vision and seven other important eye operations by me making 19 of

sight restoring character There were 8 amputations mostly of the leg for tubercular conditions, one appendix case-rare in Korea-in the hospital, and assistance in two outside; 22 removals of various tumors by me and scores of small ones by the assistants and 28 other important other operations by me including 6 abdominal sections and removal of cysts and resection of bowels, etc.

DR. AND
MRS. TEM-
PLETON

We were greatly aided in attending to more charity than ever and in other ways by the good gift of \$250 from Mr. W. M. Ladd. Dr. and Mrs. C. R. Templeton (Dentist) Elder and officer of the First Presbyterian Church of Portland Oregon, were here as visitors and much interested in the Hospital and its work. Dr. Templeton assisted at one serious surgical operation whose difficult and spectacular features he wont soon forget. Mrs. Templeton, as an officer of the Missionary Society which built the Hospital thru Mrs. Ladd's gifts to it, made some valuable suggestions which we were very glad to put in effect.

MISS
CAMPBELL

Miss Campbell's work was during the summer and for about four months up to Jan. 22 when she went to Kangkai on an emergency call to that station. She has a woman in training at the Hospital who is doing splendid work. During the

few months Miss Campbell was at the Hospital the attendance of women increased largely and showed much need along the line she would develop. A number of obstetrical cases were attended by her and other outside work including much in the Girls School. A report of her activities, as she has been very busy, will be made. Her work at the hospital shows the absolute need of such service.

I wish to say here again, what I have said in my reports for the past years and that is I hope that the way will open for us of the two stations-Methodist and Presbyterian-to unite more intimately in hospital work as we have been in spirit and helpful service in the past. The old mud-walled hospital having served all the past years is ill adapted in some ways, to the needs now facing us. It is admirably adapted to some other forms of work, and if the opportunity comes, or can be made, to unite with the Methodists in the new hospital they are to build we shall accomplish more, and at less outlay physical, financial and otherwise than we do now. Our association and assistance in many ways with Dr. Follwell has been delightful. As ever, all serious cases, missionary and Korean, were seen together and during an absence he attended

DR. FOLL-
WELL

our hospital while during his I was at both the Men's and Women's Hospital from time to time. I have also had some pleasant professional association with Dr. Hall, since her return and we all look forward, and hope to a union of all three of the medical plants here now, making one good and proper one.

MRS.
WELLS

Mrs. Wells' work tho not strictly part of the hospital work has to do with it in ways not mentioned as advisory and so forth. When I take the advice of my better-half things go better than when I try it alone. Much of what is good at the hospital in the past 17 years is due to the suggestions and ideas of Mrs. Wells tho she has no active part or lot in the work for the last few years that being left to Miss Campbell, who has much general oversight as her time permitted. Mrs. Wells as assigned, has charge of the Special School for girls and women who, for domestic or other reasons, are unable to comply with the curriculum or tuition of other schools. It has been established for 15 years and efforts to merge it into one of the other schools here have not yet been accomplished. The enrollment this year was 47 and the attendance from 15 to 25. It should be a part of one of the other schools here and the need it meets in teaching

SCHOOL
FOR GIRLS
AND
WOMEN

girls, young married women, and some older, the simple rules of reading, writing, arithmetic, with the Bible as a text book and with some hygiene and proper living, continued.

SABBATH SCHOOL The Sabbath School Class composed of new believers and catechumens which she has charge of has an attendance from 60 to 110 and is in good condition. It is part of the Fifth Church and meets in the Marquis Chapel.

VISITING Some visiting in the homes and other outside
TEACHING work with some assistance in the School for mission-
HOUSE- sionary children, with running a household of 8
HOLD children and four adults, and frequently others, filled in the day's work for Mrs. Wells. The pres-

MRS. ence here of my sister, Mrs. West and her four
WEST children, for 9 months was delightful, and her help in the school daily and in other ways was appreciated.

BIRTHS On Mar. 24 Edgar Allen Blair was born, the first boy in that family of three girls, with consequent congratulations from us all, and joy in the household concerned. On April 19, Laura Plummer Phillips was born and greeted with much enthusiasm by the community.

The general health of the Station has been good excepting some severe cases of dysentery in the

DR. LEE children last summer. Rev. Dr. Lee returned from health furlough in Nov. and soon showed that he had not stayed long enough, and after some months had to be furloughed again and left, with his family in April, for America. It is earnestly hoped that after a prolonged rest and change, as seems necessary, that he will have fully recovered and return to the splendid work he has had so much to do with from the very beginning.

In closing this report Mrs. Wells and I both wish to thank the Station and Mission for much kind consideration during the past two terms we have served here.

The finances as shown by the report at the end good show up well. We have never had a deficit in running expenses which we could not meet with the Emergency fund but have often had to be crude and simple to come within the budget. "And now abideth faith (Evangelistic work) hope, (Educational work) and charity (Medical work) These three, but the greatest of these is charity."

"In faith and hope the world may disagree,
But all mankind's concern is charity."

As Pope said so let us, and keep up the medical work. Let us show thru it, the loving spirit of the glorious Gospel of Christ.

STATISTICS.

Evangelistic attendance incl new patients returns treatments and 3,785 relatives and friends		28,803
Medical and surgical attendance		25,018
New patients	10,382	
Return patients	5,574	
Treatments of in and out patients	7,903	
Surgical operations with anaesthetics	237	
Surgical operations without anaesthetics	345	
In patients	267	
Visits and Cons. mostly to missionaries	310	
Total attendance	<u>25,018*</u>	

FINANCIAL.

Expenses:—Salaries	Yen 903.54	\$451.97
Drugs and supplies hosp. and disp.	1,877.94	938.97
Fuel and lights	504.25	252.12 ½
Charity and repairs	689.17	344 58 ½
	<u>Yen 3,975.30</u>	<u>\$1,987 65</u>

RECEIPTS.

From Koreans sale of drugs	Yen 1,398.60 ½	\$699.30
From Koreans Fees mostly surgical	461.65	230.82 ½
From Koreans Gifts and church	36.69 ½	18.34 ½
From the Board incl. Helpers and Nursing funds	1,011.28	505.64
From Mr. W. M. Ladd	500.00	250.00
Gifts from foreigners Mr. Hoffman 20 Miss Morris 10	30.00	15.00
Drugs and fees foreigners	71.52	35.76
From Equipment and Emergency fund	465.55	232.78
	<u>Yen 3,975.30</u>	<u>\$1,987.65</u>

In the Equip. and Emergency acct. \$514.10 (Yen 1,028.20 ½ has been used for alterations, equipment, etc., \$600.00 (Yen 1200.00) was drawn for the Kennedy fund leaving a balance Apr. 1, of' (Yen 545.03) \$272.51.

JAMES HUNTER WELLS.

DEATH OF MRS. S. A. MOFFETT.

1912

Wife of Dr. Moffett, the Korean Missionary.

(Madison Daily Courier)

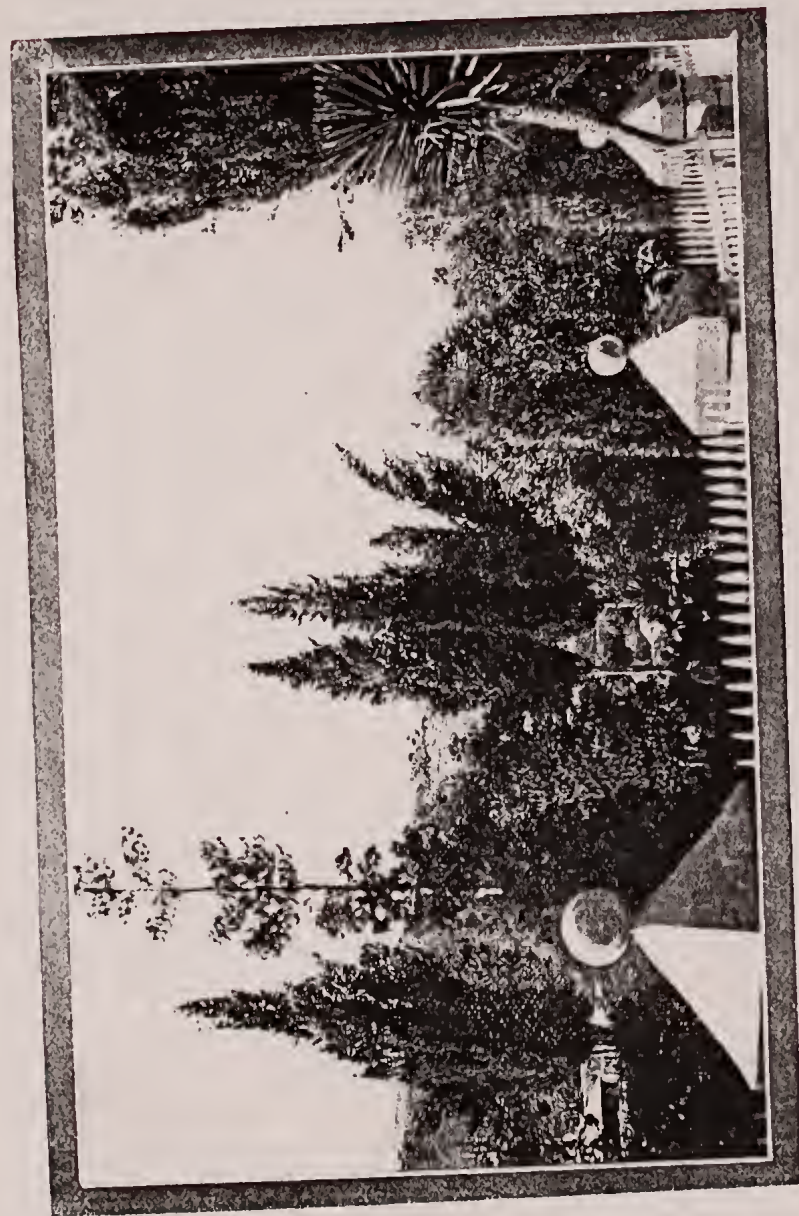
A telegram from California and a letter from the Foreign Mission Board, New York, came to the Moffett family yesterday afternoon bringing the sad intelligence of the death in Pyeng Yang, Korea, of Mrs. Alice Moffett, wife of Rev. Samuel A. Moffett, D. D., Presbyterian Missionary in that far away land.

Mrs. Moffett was Miss Alice Fish, of San Rafael, Cal. She has twice visited here with Dr. Moffett and their two boys, and won the love of all who met her or heard her earnest words concerning the work among the people for whom she was devoting her life.

Mrs. Moffett was unusually gifted as a missionary and had been peculiarly successful in her work.

Dr. Moffett's many friends will deeply sympathize with him in his great loss and the Korean people whom Mrs. Moffett loved will realize that they have lost a devoted and faithful friend.

Mrs. Arthur Douglass and two



GARDEN OF GETHSEMANE—Where the World's Saviour Prevailed in Prayer.

1912

AROUND THE WORLD STUDIES AND STORIES OF PRESBYTERIAN FOREIGN MISSIONS

BY A CAREFULLY SELECTED COMPANY
OF STUDENTS WHO PERSONALLY VISITED
AND CRITICALLY INVESTIGATED
MOST OF THE FOREIGN MISSION STATIONS
OF THE PRESBYTERIAN
CHURCH, U. S. A.:

CHARLES EDWIN BRADT, Ph.D., D.D.
Chapters on Evangelistic Work

WILLIAM ROBERT KING, Ph.D., D.D.
Chapters on Educational work

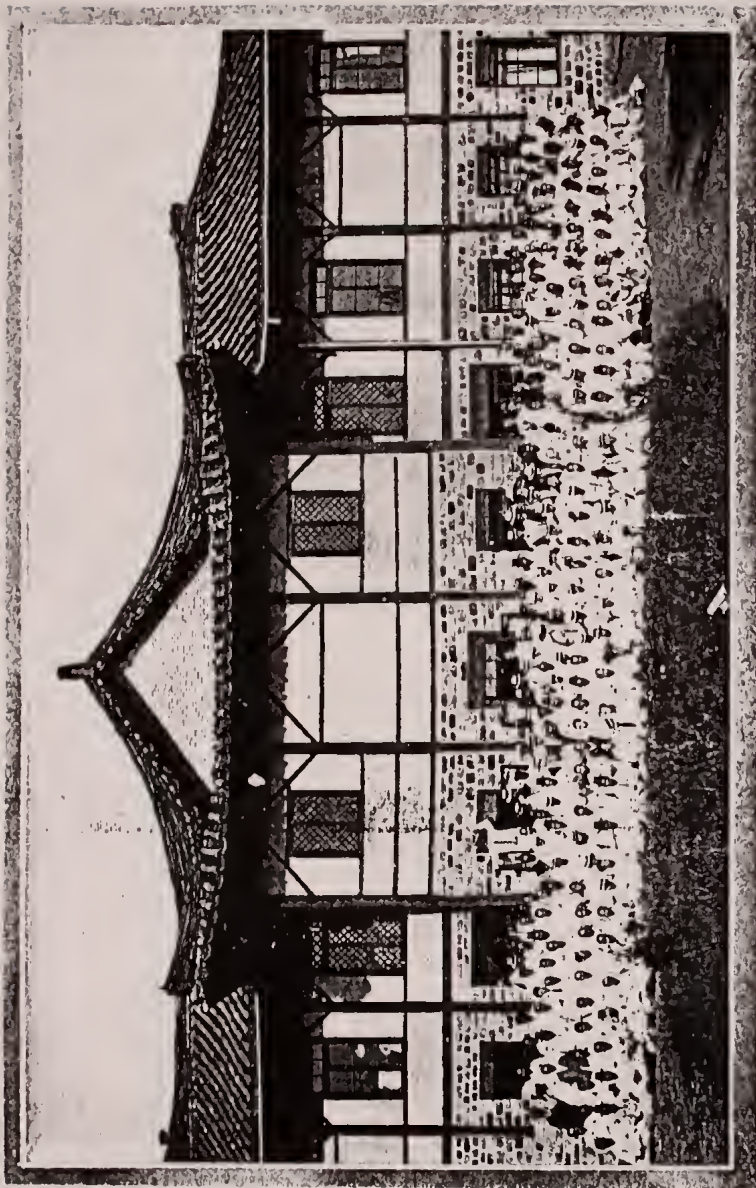
HERBERT WARE REHERD, M.A., D.D.
Chapters on Medical Work

ASSISTED BY

MRS. C. E. BRADT MRS. W. R. KING
MISS MARGARET BRADT

PUBLISHED BY
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WICHITA, KANSAS

1912



FIRST GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN KOREA
Organized September 1, 1912. Rev. H. G. Underwood, D.D., L.L.D., Was Elected Moderator.
The Delegates Numbered 233. The Assembly Met in Pyeng Yang

CHAPTER XVI

THE EVANGELIZATION OF KOREA

DOES God choose one people rather than another to enjoy the blessings of His gospel? If we mean by that, Does God, regardless of conditions and of the regular, unchanging, universal laws of His Kingdom, psychical and physical, arbitrarily elect one people rather than another to be the recipients of His love and life through a superimposed faith in Jesus Christ? We answer, No. If we mean, Does God, upon the recognition and acceptance of His beneficent principles of faith, hope and love, on the part of any people who meet the conditions imposed, either of themselves or by the assistance and cooperation of others, choose such people as His special and peculiar people? we answer, Yes. It was thus He chose the Jewish race;—the text, “Jacob have I loved and Esau have I hated,” is no contradiction of the above principle. It was the spirit of Abraham exercised by Jacob that made him the father of the Jewish people, the chosen of God. It was the lack of the exercise of such a spirit by Esau that caused him to forfeit the favor of God. God is no respecter of persons or nations. He decreed that the Jewish people should lose their national and spiritual place in the



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DOES God mean to enjoy His Kingdom and of His King elect one people of His faith in Jesus Does God, His beneficer the part of posed, either cooperation and peculiar chose the Jew and Esau ha above princip cised by Jacob people, the exercise of forfeit the fa sons or natio should lose th

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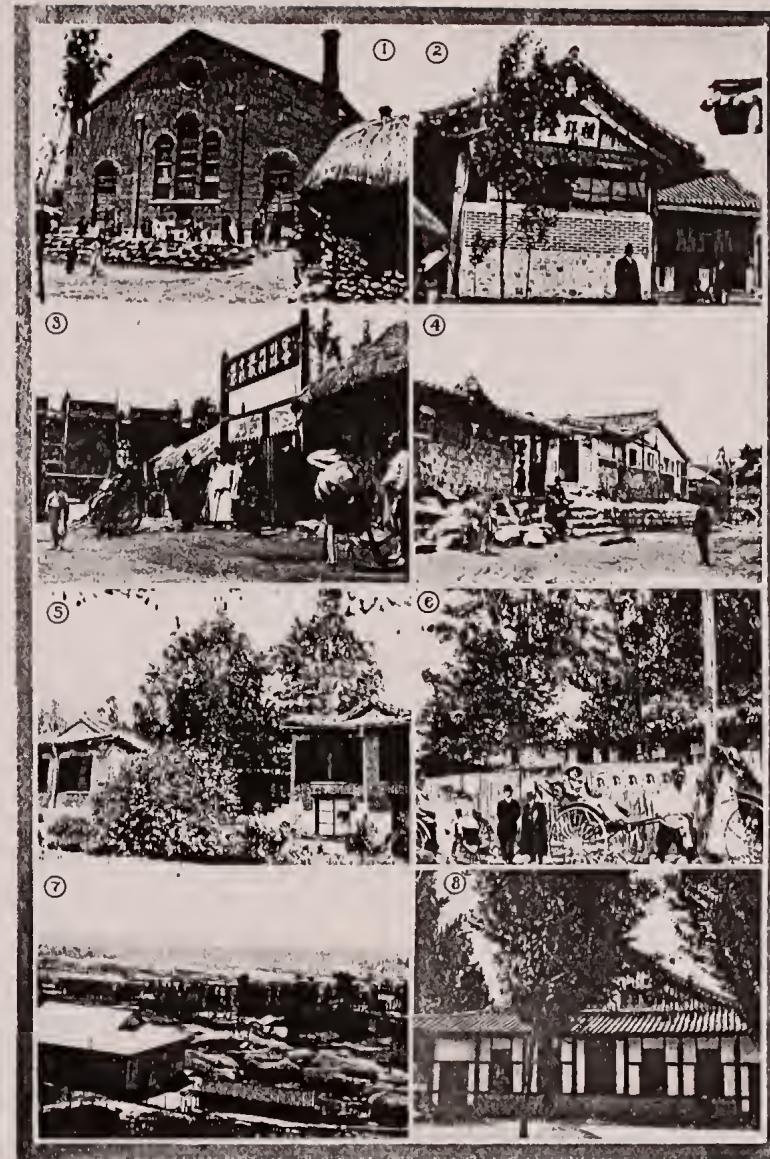
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SOME CHURCH CENTERS IN SEOUL

family of nations and in the Kingdom of God when they no longer met the requirements of such a place and leadership. God in a very true sense has chosen all nations and peoples to make of them the Kingdom of God on earth. "God so loved the world that he gave his only begotten Son that whosoever believeth on Him might not perish but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through Him might be saved." But God chooses to set aside such peoples as will not choose to receive Him and His laws of life. God in Christ came unto His own and His own received Him not. But to as many as receive Him, to them gives He power to become the sons of God;—they become a chosen generation, a peculiar people unto the Lord.

We have heard much said about Korea being an illustration of God's special providence in dealing with a nation; that the wonderful work being done in Korea is due to the fact that God has especially chosen Korea as a peculiar people unto Himself; that for some mysterious reason, known only to Himself, God has poured out His Holy Spirit upon this people and anointed them as kings and princes unto God. There is no question that God has marvelously blessed and is marvelously blessing the Korean people. There is no doubt that His Holy Spirit is manifestly working there as in few places on the face of the earth. But that God has arbitrarily chosen the people of Korea we do not believe. Let us pass in review the work of the Presbyterian Mission, U. S. A., in Korea, station by station.



SOME CHURCH CENTERS IN SEOUL

- | | |
|----------------------------------|----------------------------------|
| 1. Sai Mun An Church, Dr. Un- | 3. & 4. Central Church and Mis- |
| derwood's | sion, Dr. Clark's |
| 2. The Palace Church, E. H. Mil- | 6. First Mission Center |
| ler's. | 7. Yun Mut Kol, Dr. J. S. Gale's |
| | 8. Hospital Church, Dr. Avison's |

Seoul Station The work in Seoul was the beginning of Presbyterian effort in Korea. It was practically the first work done by any mission in that country. This beginning was made September 20, 1884. The Presbyterians have today in the city of Seoul, seven organized churches, and in the district of Seoul there are 110 unorganized churches, 100 of which have buildings of their own. The total number of communicant Christians in Seoul is 3,500, and the adherents number over 10,000. The number of people in this station for whom the Presbyterians are responsible is 502,000, of whom 100,000 are in the city of Seoul, and 402,000 are in the country. The number of missionaries at work in this field is 25, an average of one for each 20,000 people.

Fusan The second station to be opened by the Presbyterians was Fusan. Work was begun here in 1891. The field has a population of 400,000. There are three organized churches and 100 unorganized churches with a church building for each, and some extra chapel buildings where preaching and Bible work is done. The total number of communicant Christians is 2,500 and the number of adherents is 6,000. The number of missionaries is nine, or about one for each 40,000 people.

Pyeng Yang The Pyeng Yang station was opened in 1895. Work was begun there, however, as early as 1893, when the Rev. Samuel A. Moffett took up his residence in the city, being obliged to retire for a season at the time of the Chino-Japanese war, in 1894. This field has a population of Presbyterian responsibility of 727,000 persons. There are today within the city and country adjacent, thirty-

338 PRESBYTERIAN FOREIGN MISSIONS

one organized Presbyterian churches, 210 unorganized churches, and 300 church buildings, having a total communicant membership of 15,000 with an adherent constituency of 40,000. The foreign missionaries on this field number twenty-six, or an average of one missionary to each 28,000 of the population.

Taiku The Taiku station was opened in 1899. At that time there were no Christians among the 1,000,000 people of the Province. Today there are three organized churches, 170 unorganized churches, and 210 church buildings, with a communicant church membership of 3,500 people, and an adherent constituency of 15,000. The foreign missionaries of this station number fourteen, or an average of one to each 71,000 of the population.

Syen Chyun The Syen Chyun station was opened in 1901. It has a population of 500,000 people. There are now 10,000 Christians, with eighteen organized churches, 125 unorganized churches, and 151 church buildings. There are at work on the field, fifteen foreign missionaries, this being an average of one missionary for each 33,000 people.

Chai Ryung The Chai Ryung station was opened in 1906. It has a population of Presbyterian responsibility of 400,000 people. There are already over 5000 Christians, with fifteen organized churches, 131 unorganized churches, and 122 church buildings. The foreign missionaries number eleven,—one for each 36,000 people.

Chung Ju The Chung Ju station was opened in 1908, and has a population of 290,000. There are about 500 church members and 2,000 adherents. They have one organized church, 66 un-



SOME CHURCH CENTERS OF KOREA

- | | |
|--|---|
| 1. South Church, Syen Chyun | 5. Taiku Church |
| 2. Fusan Church & Congregation | 6. Chung Ju Church and Pastor |
| 3. Interior North Church, Syen Chyun | 7. Central Church, Pyeng Yang |
| 4. View of Central Church Hill, Pyeng Yang | 8. Men's Club and Bible House, Pyeng Yang |

MISSIONS

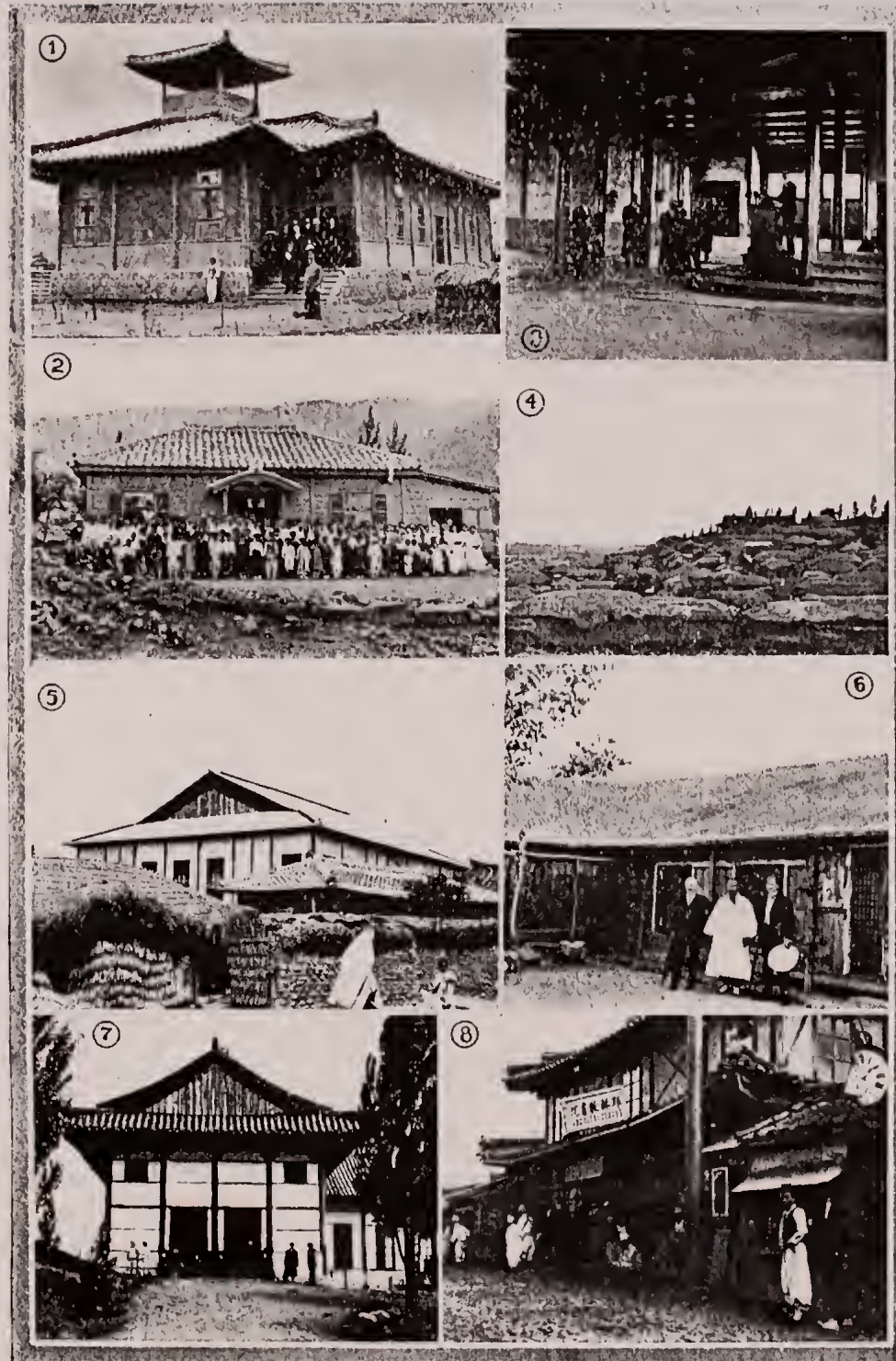
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SOME CHURCH CENTERS OF KOREA

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 2. Eusan Church 6. Congregation of Chusan
 3. Church of Chusan 7. Church of Chusan
 4. Church of Chusan 8. Church of Chusan

organized churches, and thirty-one church buildings. There are eight foreign missionaries,—an average of one for each 36,000 people.

Kang Kai The Kang Kai station was organized in 1909. It has a field of 275,000 people. There are 1200 Christians with one organized church, seventy unorganized churches, and thirty church buildings. The number of missionaries is six,—an average of one for each 45,000 people.

Andong The last station to be organized was Andong in the southeast corner of the country, but in the extreme northern part of the North Kyeng Sang Province. This more recent station was opened in 1910 and has a population of Presbyterian responsibility numbering about 500,000 people. The Rev. A. G. Welbon reports that already "there are about eighty groups of believers, with an attendance of over 4000, which is about one in 100 of the population." There are in this station, five missionaries or one for each 100,000 people.

The total number of churches in Korea organized by the Presbyterian Church, U. S. A., is seventy-eight. In addition there are more than 1,000 unorganized churches, some of them with congregations of 400 people. The number of baptized Christians in the Presbyterian Church of Korea is about 50,000. The number of catechumens and other Christian adherents is about 100,000. This number would need to be more than doubled if we estimated the Christians of the other denominations. But simply mentioning these tremendous results of the past twenty-five years of missionary work in Korea, beginning as it did when a determined anti-foreign and anti-Christian sentiment

prevailed in the country, does not even faintly convey an idea of the amazing spirit of Christian faith and fervor which now prevails over and in the minds of these multitudes of church members. In Syen Chyun which is only a small town of perhaps 8,000 people, there are two great churches of about 1000 members each. The town is half Christian. At a midweek service we saw about 1000 people in attendance. In Pyeng Yang we spent a whole Sabbath forenoon hurrying from one big church to another just to look in upon church full after church full of people studying the Bible. First the men would fill the churches and spend an hour in searching the scriptures, then the women would come and take their places, then after the women had made room, the children would come. In the afternoon of the same day, men and women and children crowded the churches of the city in great audiences to hear the gospel preached. The same is true in Seoul and Taiku and many other centers all over Korea. What is the secret of this success of the gospel? What is the explanation that there are twice as many Christians in Korea after less than thirty years of missionary labor as there are in Japan after more than fifty years? How comes it that there are more Christians in Korea after a little more than a quarter of a century than there are in China after three-quarters of a century? Some people say it is because God has especially favored Korea and poured out His Spirit upon the people. If that is true, then that old minister was right who said to Carey: "Sit down, young man, sit down! When God gets ready to convert the heathen He will do it without your help or mine either"; and Carey was wrong when he said,

"Let us undertake great things for God, and expect great things from God." But we do not believe that Mr. Carey was wrong and that the old minister was right. We believe that when we meet God's conditions, then God verifies His word to us. We believe that the Korean Mission has come more nearly meeting God's requirements of success than some other Missions, and that therefore God has given to it a larger measure of success. In saying this we do not mean to criticise or condemn other missionaries. We do not believe that the Korean missionaries are any more consecrated or spiritually minded, or that they are in themselves wiser than the missionaries of other countries. We think on the other hand that missionaries of other countries have taught the Korean missionaries some important things, and that they have been able to profit from the experience of those who have pioneered in foreign fields before them.

We desire also to make allowances for differing conditions, such as the temperament of the Korean people.

(1) We recognize that the Koreans are a docile, teachable people.

(2) They are a book loving, school going, literary people, a people of the pen and not of the sword. So also is China such a people.

(3) We recognize, too, that their religion is an animistic, simple, child-like religion. And that their idea of God is not unlike, in some ways, the Christian idea of God.

(4) We appreciate also that their language adapts itself readily to a simple script in which the Bible can be easily translated and quickly understood. Mrs.

MISSIONS

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FORCES FOR EVANGELISM IN KOREA

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- 4. [Illegible]
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- 6. Rev. S. A. Moffett, D.D., Pyeng Yang
- 7. [Illegible]
- 8. [Illegible]
- 9. [Illegible]

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Annie L. A. Baird, of Pyeng Yang, gave us the following clear statement of this point:—

“In considering the reasons for the wonderful spread of the gospel in Korea, too great stress can hardly be laid upon the existence of a simple, easy and sufficient native script, by means of which the scriptures have been made immediately accessible to the whole mass of the people. Whereas in China, after more than a hundred years of missionary effort, the printed gospel is still within the reach of the educated few and can never be otherwise under present conditions, here in Korea a comparatively few years have sufficed to put both Old and New Testaments into a form easily grasped at sight by every old grandmother and little child, every farmer and street vendor. Granted the living power of the Word, this fact alone accounts for very much of the ready acceptance of the gospel message.”

(5) We are not unmindful either, that, politically, Korea has been stripped of all worldly hope and ambition, and that bereft of an earthly kingdom, she may have been more readily turned to seek first the Kingdom of God.

But we do not believe that any or all of these reasons are sufficient to explain the work that has been wrought in Korea. While these features must have suitable mention in a scientific explanation of the situation, we believe the real secret of success lies in the following explanation:—

1. Korea has been and is today more adequately supplied with missionary workers than most other mission countries in the world. The Presbyterian responsibility for the evangelization of Korea is for



FORCES FOR EVANGELISM IN KOREA

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| 1. Fusan's Few Missionaries | 6. Rev. S. A. Moffett, D.D., Pyeng Yang |
| 2. Missionaries at Talku | 7. Talku Pastor, Elders and Congregation |
| 3. Workers in Pyeng Yang | 8. Syen Chyun Missionaries |
| 4. Pastor Kil and Session, Central Church, Pyeng Yang | 10. Throne Room, Old Palace, Seoul |
| 5. Missionaries of Seoul | 9. Some of the Chung Ju Missionaries |

about 5,000,000 people. Yet Korea has more than one tenth of the Presbyterian missionary force of the world. The total number of Presbyterian missionaries is about 1100; of that number Korea has 117. The total responsibility of the Presbyterian Church is for more than 100,000,000 people in non-Christian lands. The average parish of each Presbyterian foreign missionary is therefore about 100,000 people. But the average parish of each Korean missionary is for about 40,000 people. We do not argue that Korea has been given too many missionaries. On the contrary the weight of our argument is that Korea ought to be given more missionaries,—enough to finish the task of preaching the gospel to the Korean people in this generation. Having fared better than most other countries in the number of workmen who are in the whitened harvest field, the grain gathered has been proportionately larger; but if the harvest is to be fully gathered, then a still larger force of workmen must be prayed into existence and sent into the field. This is the testimony of the Korean Mission. It is asking for an increased force of thirty-three new missionaries; this would make their number 150, giving them one missionary for each 30,000 of the population for which they are responsible. "With this number," they say, "we will be able, cooperative with the native church, to accomplish the evangelization of our field in this generation."

2. Another secret of the Korean success is to be found in the efficient organization of, and supervision over the native Christians. This is an advantage which the Korean Mission has had over many other missions, due entirely, not to the superiority of their

missionaries in organizing and supervising ability, but to the superior number of their missionaries. It is a scientific and recognized fact, proven by repeated experiences, that in the early stages of native Christian growth there must be the support and comfort of the missionary to sustain not only the convert but the worker, else they wilt and wither in the hot scorching sun of heathen opposition and criticism. But given such supervising and organizing leadership, the native convert and Christian will fall into line and work wonders which the missionary himself alone could never do. The Rev. C. A. Clark, D.D., of Seoul, has described for us what is the method and practice not only of himself but of the other evangelistic missionaries of his own and other stations. He says:—

“The method of working our field is much the same everywhere. I will give you my plan of the East territory, which I have now introduced also into the South. Originally before there were any groups, I personally did a great deal of roadside and market preaching, following up at once with a visit any form of invitation from anywhere, no matter how faint-hearted, trying to make myself and my Lord so winsome to them that they would necessarily invite me again. As embryonic groups sprang up I grouped them in little circuits not exceeding ten to a helper, and placed a Korean in charge, whose business it was to travel from group to group and nourish the infant Christians. Among these groups I put colporters to work in heathen villages only, forbidding them to visit established churches on any days but Sunday and Wednesday night. As churches multiplied I increased the number of circuits. At the present time my East country is divided into five circuits, covering the entire field. Each circuit is in charge of a man of “helper” grade who is practically a minister, but who cannot baptize or administer communion. In emergencies he has power to administer discipline, but at ordinary times he reports to me and acts on orders. Every circuit so far as possible has, besides the “helper,” one colporter and one Bible woman. All workers report to me orally and in writing at least once a month, giving their location each day, how many people they have preached to, data as to new Christians, etc. I compare these reports and see that the work is equally distributed. Be-

sides these salaried circuit leaders I have in each group, unsalaried laymen leaders both men and women. My ideal local group organization is two elders, three deacons and five or seven class leaders (half women and half men). These latter are the churches' scouts going out and driving in the new fish for the elders to catch. People unable to preach much themselves sometimes do excellent work as scouts. Once a month within each local group there is a Board meeting when everybody reports what he has done for the month. In every circuit of three to a dozen churches, we have also a monthly council of war on the last Sunday afternoon of each month. I appoint two men of each group who MUST attend all meetings of the council of war or pay a fine. All others may attend also. These councils meet around the groups in rotation, month after month, so that everybody gets acquainted with everybody and can intelligently pray for them. This council has a layman chairman, secretary and treasurer, who presides when I am not present. Every six months, at least, I attend the council and we have semi-annual reports and lay plans for the next six months. At these monthly council meetings the group representatives each bring from their local group the contributions for the salary of salaried workers in the circuit. The helpers and other workers all report to the council also, and are scolded or commended, according to what they have done. No group, however small, is excused from contributing to the circuit helpers salary. In my five circuits three helpers are fully paid by the church and two others and one Bible woman partly paid.

I make a minimum of two circuits per year around all the groups. In every circuit I have every year at least one Bible Chautauqua class of seven to ten days for men, and one of our single lady Americans has a similar class for women. At these classes we get thoroughly acquainted. We study Bible all day and have inspirational or revival meetings at night. In my ordinary circuits I spend at least one day and night at each town, spring and fall. I take a folding cot and bedding (to get a little off the “inhabited” floor) and carry all the food I eat in boxes on my horse. I walk or ride horseback between groups.

Besides the circuit classes we have the great central classes in Seoul, at the Korean New Year, and our helpers' class of a month in June, besides the Bible Institute which runs all the year round. There are corresponding women's classes. Last year 600 women were at the largest class, and this year 550 men.

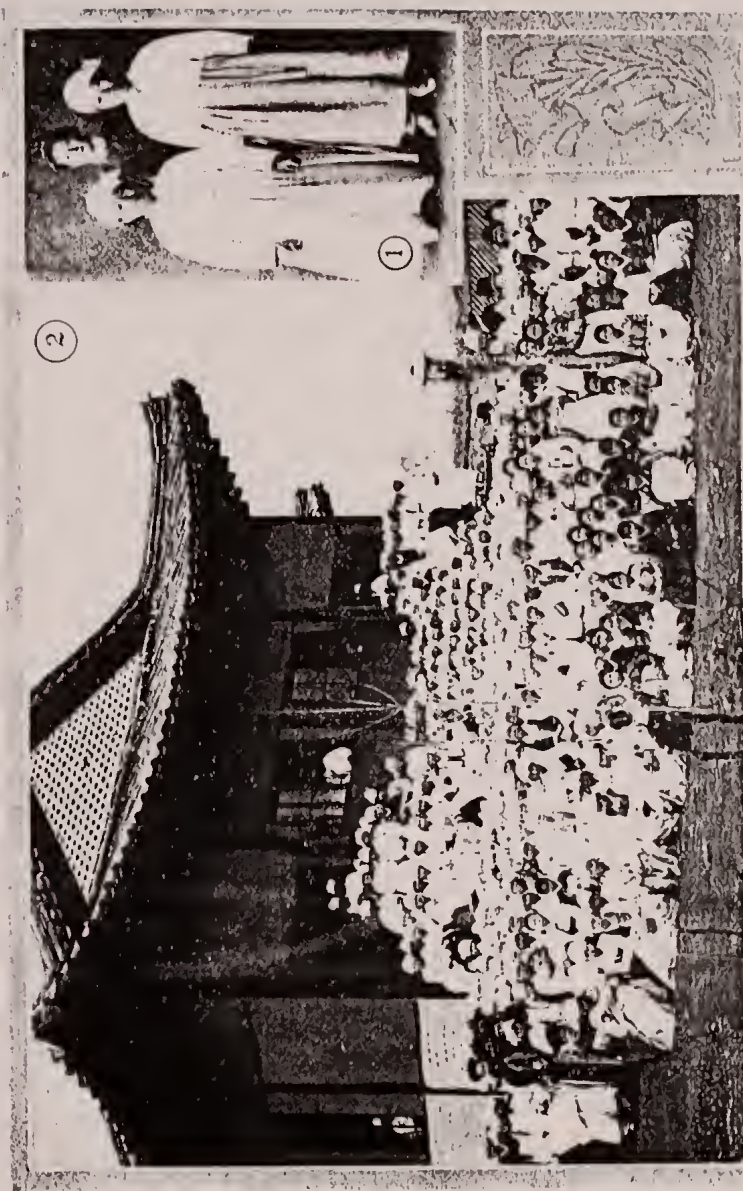
By means of these classes, one meets members from the groups almost weekly somewhere or other. So that we are always in close touch. Every man coming to Seoul to market brings letters from the churches along the road, and I send mimeographed pastoral letters by mail to every group at least

once every two months. In emergencies I send couriers. I have a personal helper who helps me with my translation and is always in Seoul to keep the continuity of my work even when I am away. He receives my Korean mail, disposes of easy matters, digests others to have them ready for me when I come in, and is ready at any minute to take my place in a class if I am sick, or in an emergency country trip to straighten out a tangle."

With such organization and oversight there are bound to be large results anywhere, at home or abroad.

3. A third reason for the success in Korea is due to the preeminence given by the mission to direct evangelism.

If the missionaries of Korea can be said to be of any distinctive type, that type must be called the evangelistic type. Not that they have not given attention to the education of their converts; not that they have not given large place to medical work. They have done both, as the two succeeding chapters of this book will amply exhibit. But evangelism, evangelism, EVANGELISM, has been the keynote for all of their missionary music. It is not that the missionaries have themselves been the most used men and women in the direct work of preaching the gospel to the Koreans. Undoubtedly they have been used, and used mightily as evangelistic preachers of the gospel, even in a foreign tongue; but it is because the missionaries by being "dominated," as Dr. S. A. Moffett says, "by a sense of the supreme importance of their message to the people as the one and only reason for their being there, as the one and only thing in which they are interested, or which they have which is of any real use to the people," the same spirit and conviction have taken possession of the people whom they have



1. MISS HEILSTROM AND WIVES OF PASTOR AND ELDER IN JAIL 2. WOMEN'S BIBLE STUDY AND TRAINING CLASS AT SYEN CHYUN, APRIL, 1912 Only 500 present because their husbands or sons many of them, were in prison and the women were too poor and sorrowful to come

gotten to believe the gospel. They, too, go everywhere preaching the word. "While the missionaries have set the example in fervent, evangelistic zeal and unwearied itineration, and have sought to develop that spirit in the Christian converts, yet under the spirit of God, to the Koreans is due the credit for the great bulk of the evangelistic work and for the great ingatherings of souls," says Dr. Moffett. But the Korean would never have thus gone about this work of evangelism had it not been the preeminent policy, principle, purpose and very life of the missionary who brought him the gospel. This evangelistic life of the missionary, deeply inwrought into his very being, and dominating him as he walked, talked, ate and slept and thought the gospel all day and every day in natural, informal contact with anyone and everyone, has imparted the same life to the Korean Christian. This purpose and policy of the Korean Mission is in our humble judgment responsible in large measure for the wonderful progress of the gospel there.

4. A fourth reason for the success of the gospel in Korea is the emphasis which is placed upon Bible study and the practice which is persistently pursued along this line. "These Bible classes have grown from the first class of seven, to classes for men of 800 in Taiku, 350 in Fusan, 500 in Seoul, 1000 in Pyeng Yang, 1000 in Chai Ryung, 1300 in Syen Chun, while for women, Taiku has 500, Fusan 150, Seoul 300, Chai Ryung 500, Pyeng Yang 600, and Syen Chyun 651; some of the women walking 100 to 200 miles to attend. It is in these classes that the Christian workers are first trained and developed, and it is there that the colporteurs, evangelists, helpers and Bible women are

FOREIGN MISSIONS

ed to work." The immense study with its revolutionary is seen when we notice some ble Study Classes:—

e classes that there developed ent for the subscription of so g, according to which the scribed days in going about from house to house telling

of these Bible classes in Syen a missionary society had its em an address on the subject reached people." Today the mission work among their own Peking, on the island of Quel-, in California, and in Mexico. leading scholar and preacher in a sermon to his great con- l Church of Pyeng Yang:— gospel to all parts of our own granted us to do for China's what the American Christians missionaries to tell them the Jesus Christ."

these Bible classes that in ble revival which has stirred e in describing the beginning val which continues year after

n the Bible Class in Pyeng vangelistic services were held s divided into districts and



SABBATH CONGREGATION OF 1500 KOREANS, HOLDING UP THEIR BIBLES, BY REQUEST OF THE SPEAKER

The Koreans are earnest students of God's word and carry it in their hands and hearts, as a daily guide of life and service

discovered and appointed to work." The immense practical value of Bible study with its revolutionary and evolutionary meaning is seen when we notice some of the results of these Bible Study Classes:—

(1) "It was in these classes that there developed that remarkable movement for the subscription of so many days of preaching, according to which the Christians spent the subscribed days in going about the surrounding villages from house to house telling the story of the gospel."

(2) "It was in one of these Bible classes in Syen Chyun that the idea of a missionary society had its origin, as Mr. Lee gave them an address on the subject of evangelizing the unreached people." Today the Korean church is doing mission work among their own people in Manchuria, in Peking, on the island of Quelpart, in Siberia, in Tokyo, in California, and in Mexico. Pastor Kil, perhaps the leading scholar and preacher of Korea, recently said in a sermon to his great congregation of the Central Church of Pyeng Yang:—
 "May we soon carry the gospel to all parts of our own land and then may it be granted us to do for China's millions still in darkness what the American Christians have done for us,—send missionaries to tell them the way of salvation through Jesus Christ."

(3) "It was out of these Bible classes that in 1907 grew the remarkable revival which has stirred the whole church." One in describing the beginning and progress of this revival which continues year after year, says:—

"In connection with the Bible Class in Pyeng Yang in 1904, special evangelistic services were held at night. The city was divided into districts and



A SABBATH CONGREGATION OF 1500 KOREANS, HOLDING UP THEIR BIBLES, BY REQUEST OF THE SPEAKER

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volunteers under the leadership of missionaries made systematic, daily visitation of every house in the city. Forenoons were spent in Bible study, afternoons in a prayer service and in a house to house visitation, going two by two with invitations and sheet tracts. At night the church was filled, several hundred unbelievers being present; 96 professed conversion. The next night 2000 people came and Christians retired to give place to unbelievers. Then, afternoon services for women and night services for men were held; seventy-five more professed conversion." From that time until this the work has gone forward until now there are over 1,100 congregations ranging in number from little village groups of fifteen up to large country churches of from 350 to 650, and on up to the city congregations of 1000 in the Chai Ryung Church, 1200 in Taiku, 1200 in Seoul Yun Mot Kol Church, 1500 in Syen Chyun, and until its recent division into two churches, 2500 in Pyeng Yang Central Church, necessitating separate meetings for men and women as the church will accommodate but 1700.

Korean Christians love the Bible, and are fast coming to know the Bible and obey it, too. Beholding as in a glass the glory of the Lord, Korea is being changed from glory to glory as by the spirit of the Lord; and being not a forgetful hearer but a doer of the Word she is being blessed in her deeds. How is that, does anyone ask? Is Korea not distressed over the loss of her nationality and political standing? Yes, but from the study of the Bible she is getting a comfort which the world cannot give or take away; she is being taught to seek a city which hath foundations, whose maker and builder is God; and that her citizen-

ship is in heaven from whence she hopes to welcome back to this earth the return of her Lord, "whom the heaven must receive until the times of restoration of all things."

We believe that Korea has a great mission in the world; that she will do more for Japan than Japan will ever be able to do for Korea, although Japan, it is not unlikely, will do much for Korea in the way of giving steadiness and system to the country. But the life and heart of Japan cannot fail to be moved by the faith and love of the Korean Church. It is no unfriendly reflection to say that the church of Japan is sure to be quickened and invigorated by mingling and conferring as it is already doing with the Korean church. Nor is it an unfriendly suggestion that it would be very beneficial for the missionaries of Japan and China and other mission fields of the world to visit and confer with the missionaries of Korea right on their own ground. We are sure it would mean much for the ministers and the church of America to do this. The principles which are operating so successfully there will operate successfully anywhere. Mr. Goforth of China visited Korea and afterwards, as he led evangelistic services in Manchuria and in other parts of China and gave his testimony, the Spirit of God wrought mightily, so that in China the name of Goforth is associated with evangelistic fervor and success.

We must have done with thinking of the Koreans as a petty, putty, puerile people, and think of them as a scholarly, scriptural, substantial, spiritually minded people, with a rich intellectual heritage of accomplishment in the past, reinforced now with the strength of

a clarified vision through faith in Jesus Christ and a knowledge of the word of God. Their land is called **Chosen**,—"The Land of the Morning Calm." Who knows but they are "a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that they may show forth the excellencies of Him who called them out of darkness into His marvelous light; who in time past were no people but are now the people of God; who had not obtained mercy, but now have obtained mercy"? Who knows? Anybody may know that they are or will be if we and they are faithful now to give and live the gospel as we have it, and as the Lord Jesus Christ commanded. Any people may be the chosen of the Lord if they obey His Word. God has called; will we hear? God has done His part; will we do ours? If we will, all will be well, as a Korean poet himself has said:—

"Flowers bloom and flowers fall,
Men have hopes and men have fears,
All the rich are not rich all,
Nor have the poor just only tears.
Men cannot pull you up to heaven,
Nor can they push you down to hell;
God rules, so hold your spirit even,
He is impartial, all is well."

CHAPTER XVII.

EDUCATIONAL WORK IN KOREA.

KOREA is distinctly and preeminently an evangelistic mission. The earlier years of missionary work were devoted almost exclusively to direct evangelization by means of the preacher and Bible worker and the Christian physician. Schools and educational work came in later, after a Christian community had been gathered, and have had for their purpose the education and training of the church. In some other lands the schools served as a pioneer evangelistic agency. In Turkey and India, for example, practically the only means of approach to the higher classes of society has been through the educational institutions. But in Korea conditions have been different. Here the school was not so necessary to the introduction of Christianity.

Dr. Wm. M. Baird of Pyeng Yang, in a paper read at the quarto-centennial of the Mission on "The History of Educational Work in Korea," said:—

"In the founding of our mission in 1884, and in its plans and methods for several years following, evangelism rightly preceded the founding of schools. Some attempts at the starting of schools were made in those early days, but there is little on record con-

cerning them. In 1886, the year that marked the baptism of the first Korean convert, also marked the starting of a 'Jesus-doctrine school' by our missionaries in Chung Dong, Seoul. This school, first started by Rev. H. G. Underwood, was afterward for a time in charge of the Rev. Jas. S. Gale, not then a member of our mission. From 1890 to 1893 it was under the supervision of Rev. S. A. Moffett, and from 1893 to 1897, when it closed, it was under the care of Rev. F. S. Miller, with whom Rev. W. M. Baird was associated for a short time during the year 1896-7.

"For several years no member of the mission was set aside exclusively to educational work, but Mr. Baird was asked to give some attention to the development of educational plans. About this time, the great evangelistic growth, which has since become historic, commenced. Centering as it did in Pyeng Yang, it required all the energy of the few missionaries on the field to guide it along in safe channels. It came almost like a surprise to both the missionaries and the Board, and found them unprepared fully to man the movement. The time and strength of all workers was absorbed in field evangelistic work, and the few schools in existence received but a modicum of attention.

Previous to 1897 a very few missionary schools had been started. They were located in Fusan, near Seoul, at Pyeng Yang, at Sorai and at several other points in the country, and always in connection with churches. These schools were for the most part very elementary and scarcely worthy of the name. They consisted usually of a few little boys pursuing elementary studies with a Korean teacher of the old type,

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who, except in the one subject of the Chinese character, knew very little more than the pupils. In order to help the teachers of these schools, Messrs. Miller and Baird conducted a short normal class in Seoul in 1897. Teachers and others from Seoul, Fusan, Pyeng Yang, Anak, Chang Yun and Chantari were in attendance to the number of about fifteen, and these with the advanced pupils of the Chung Dong primary school, brought the number up to about twenty-five. This was a very primitive affair, but it was the first of a series of normal classes which have been held annually ever since in some of the stations."

Not only are educational missions of recent beginning in Korea, but the government school system is even younger. The old government of Korea has done but little along educational lines, and that little very poorly. Since the Japanese occupation in 1910, the school system of Japan, with certain abridgements, has been established in Chosen, and splendid progress has been made. The schools are divided into three classes—common schools, covering a period of four years, in which the principal subject taught is the Japanese language—industrial schools, including from two to three years study—and special schools, covering a course of three and four years.

The whole educational system of the country, both private and public schools, is still in its infancy. A good beginning has been made, but much remains to be done.

The following is a general survey of the educational work of the Presbyterian Mission:

Pyeng Yang is the educational center of Korea. The advanced work of all the missions in Korea is



SOME EDUCATIONAL FEATURES IN KOREA

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| 1. & 2. Miss Best, Graduating Class and Students, Woman's Bible Institute, Pyeng Yang | 5. 7. 8. Boys' Academy, Campus, and Students, Syen Chyun, Rev. G. S. McCune, Principal |
| 3. Anna Davis Industrial Department, Pyeng Yang | 6. Department of Union Christian Coll'ge, Pyeng Yang, Rev. W. M. Baird, President |
| 4. & 9. Theological Seminary and Students, Pyeng Yang | 10. Girls' School, Syen Chyun |

done here in the great union schools. One of the charms of the place and the work, is the beautiful spirit of harmony and unity between the missions associated in the training of the young men and women.

Union Christian College and Academy This school was begun in 1898 in Dr. Baird's study with thirteen pupils, and continued as a Presbyterian school until 1905 when the Methodist missions united in the work. In 1906 the college department was opened, and the institution took its present name, Union Christian College and Academy.

In 1911 the Southern and Australian Presbyterians joined the union. This is the only mission college in Korea at the present time. The Methodists, for the purpose of centralizing their work, are thinking of withdrawing from the union in Pyeng Yang and locating their college at Seoul. This however is still unsettled, and it is hoped the new arrangements, if any changes are made, will permit the union policy to continue.

The college faculty consists of Dr. Baird, President; Mrs. Baird, E. M. Mowry, assisted by W. Koons of Chai Ryung, and N. W. Greenfield of Seoul, each for half a year, from the Presbyterian Mission; and B. W. Billings, assisted by H. C. Taylor and B. R. Lawton each from Seoul, for six weeks each, of the Methodist Mission. The Academy faculty consists of some of the above named missionaries and six Korean teachers and twelve tutors. The enrollment for 1912 in the Academy was 365, in the College 49, making a student body of 414. The disturbed conditions of the country, the uncertainty and discouragement incident to the political changes, and the establishment of a

public school system since annexation, have all made it hard for the institution to keep up its enrollment as in former years. The President told us that the conditions within the school have been better than in any previous year. Political agitation and discontent were entirely absent. An excellent spirit of fidelity and loyalty has prevailed during the whole eventful year. One thing that impresses the visitor, is the deeply religious spirit of the student body. It was a real means of grace to sit on the platform and watch the young men as they came into the chapel for the daily morning worship. As each one came in with Bible and hymn book in hand, he quietly took his seat upon the mat covered floor, there being no seats in the assembly halls in Korea, and reverently bowed his head for a moment of silent prayer. What a contrast to the barbaric way the students rush into the chapel services in some of our western colleges.

Another notable thing is the fact that every boy in the school is a Christian and a large proportion of the students are members of the missionary association which meets weekly and carries on much local evangelistic work. In the fall of 1910 at the time of the local revival meetings, at the students request the school was closed for seven days, and the student body joined with the Christians of the city in a simultaneous effort to lead the unbelievers to Christ. From every church the report came that the work of the students was zealous and effective, so much so that of the 4000 persons who were reported to have expressed a desire to be Christians, all reports agreed that as many as half were brought to the point of decision through the efforts of the college and academy stu-

dents. In the following February another week was given, in which the school was suspended, and the time given entirely to the study of the Bible. As a further indication of the religious spirit of the students, it may be stated that during the holidays last year, seventy of the boys went out in evangelistic work. Some went at the expense of the student missionary association, some were entertained by the churches to which they were invited, and some traveled at their own expense. The result of the month's work was 1000 new professions. During six months one of the students spoke to 3400 people about accepting Christ as a personal Savior. The students are paying a part of the salary of one of their own graduates who has gone to Manchuria as a missionary, and recently have sent another graduate to Quelpart for a year to assist Yi Moksa.

There is in connection with the college a splendid industrial department under the superintendence of Mr. Robert McMurtrie, which is enabling seventy five young men to learn trades as well as make their way through school. A new college building costing \$13,000 has just been finished and is being used for the first time this fall. It is the hope of the mission that they may soon have a gymnasium, a system of dormitories and an academy building.

The Woman's Union Academy This is a union school of the Presbyterian and Methodist churches. Miss Velma Snook of the Presbyterian Mission is the very efficient principal. She has as an associate, Miss Haynes of the Methodist Mission. These two ladies are assisted by Mrs. Blair, Mrs. Holdcroft, Miss Best, Mrs. Mowry and Mrs. Phillips from

the Presbyterian Mission, and by Miss Robbins, Mrs. Billings and Mrs. Morris of the Methodist Mission. The school has just moved into its new buildings, a class-room building costing 14,000 yen, and a dormitory costing 20,000 yen. The enrollment last year was 162. This school is doing excellent work, and was made possible by the generous gift of Mrs. Thos. Davis of Rock Island, Ill.

Presbyterian Theological Seminary The Presbyterian Theological Seminary of Korea is the outgrowth of a Bible class started for helpers in 1903. "In 1901 two men were received as candidates of the ministry and started on a five years course of study. They were Kim Chong Sup and Pang Kee Chang, both of whom were ordained elders in the Central Church, Pyeng Yang. In 1903 four more men were received and this class of six was instructed in Pyeng Yang in the first year's work of a tentative course adopted that year by the Presbyterian Council. In 1904 the Council endorsed the plan for theological instruction proposed by the Pyeng Yang Committee of Council recommending the appointment of additional instructors from all the Presbyterian Missions. In 1905 a class of eight men in the third year's course and fourteen men in the first year's course were given instruction. In 1906 there were three classes enrolling fifty students in attendance. The year 1907 witnessed an attendance of seventy six students and the graduation on June 20th of the first class of seven men who had satisfactorily completed the first years' course of study of three months each and of nine months each of active participation in teaching of

classes, evangelistic preaching and pastoral care of churches.

With the graduation of this class and their ordination on Sept. 17th by the Presbytery organized that year, it was realized that there had developed a Theological Seminary, and so the council gave it its name 'THE PRESBYTERIAN THEOLOGICAL SEMINARY OF KOREA.'"

This seminary represents the four Presbyterian bodies at work in Korea, the missions of the Northern and Southern Presbyterian Churches of America, and those of the Canadian and Australian Presbyterian Churches.

The faculty is made up of men from each of the missions represented in the union, as they are delegated from time to time to this work. The Rev. S. A. Moffett, D. D., the pioneer missionary of Pyeng Yang, is the President of the Seminary. The enrollment the past year has been about 134. Each year it sends out a strong class, and has now its representatives in eleven of the thirteen provinces of Korea, besides missionaries in Manchuria, Russia, and the island of Quelpart.

Seoul The school work of Seoul was begun in 1901. when Rev. E. H. Miller was sent out as an educational worker. At the same time Rev. Jas. S. Gale opened an intermediate school in a small Korean building near the Yun Mot Kol Church, with six pupils. Dr. Gale continued in charge of this school until 1904.

The John D. Wells Training School

Since 1905 Mr. E. H. Miller has been in charge of the school. That year it took the name of "The John D. Wells Training School for Christian Work-

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ers." Later a large and commodious building was erected as a memorial to Dr. Wells who was for fifty years a member of the Board of Foreign Missions. The enrollment for the year 1912 was 102. Mr. Miller is assisted in the work by Mr. Kim a Korean graduate of a college in America, who is vice-principal of the school, and by a faculty of fourteen native teachers. The school is of high grade and is fairly well equipped with apparatus.

The Girls' High School

The Girls' High School of Seoul is in charge of Mrs. E. H. Miller, assisted by Mrs. Genso, Mrs. Toms and Miss Lewis.

The school is now rejoicing in the splendid new dormitory which they have just entered, the gift of Mr. L. H. Severance. The building will accommodate one hundred girls and is modern in every respect. The present class room buildings are small and very inadequate, being two little Korean houses totally unadapted to school work. The past year seventeen of the lower school graduates entered the High School. These were the first to come from the lower schools in the Seoul district and indicate a large and rapid growth of the High School in the near future. The course of study covers four years and is equal to that of the high schools in the United States. The plan for the future is to introduce more normal work, so as to prepare teachers and trained workers.

Taiku

Taiku is one of the largest stations in Korea, and furnishes an important center for educational work. It is the natural location for the educational work of southern Korea as Seoul is for central and Pyeng Yang for the northern sections.



EDUCATIONAL WORK IN KOREA

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|---|---|
| 1. Central Buildings, Old First Buildings, and Students of "John D. Wells Training School," Seoul | 6. Two Leading Korean Teachers and Helpers in Woman's Academy, Seoul |
| 2. Day School for Boys, Day School for Girls, Central Church, Seoul | 7. Old Building, Now Day School Building of Yum Mot Koi Church, Seoul |
| 3. Residences of Missionaries and New Building of Woman's Academy in Center, Seoul | 8. First Home, and Teachers and Students of Woman's Academy, Seoul |

Boys' Academy The Boys' Academy was started by Mr. Adams in 1906, in a small and very unattractive Korean house in the city. Two years later, 1908, the present building was erected at the cost of 10,500 yen, with two dormitories costing \$2,200 gold. Rev. Ralph O. Reiner succeeded Mr. Adams as principal of the school in 1910. This year the enrollment is 109. Last year the first class was graduated consisting of twelve young men, of which number seven are teaching and two have entered the gospel ministry. There is in connection with the school a self-help department which gives promise of becoming an important phase of the work, making it possible for a number of poor boys to attend school. The department contemplates a traders school in which carpentry, shoe-making, weaving, blacksmithing and the silk worm industry will all be taught. A new building and equipment is needed for this.

The Girls' School A small academy for girls is being started. At present there is no building. The few boarders are housed in poor Korean houses and the grammar school of the church furnishes a place for the class room work. There is urgent need of a complete new plant for this school, which must be secured before much progress can be made. The mission has now on its docket, 27,000 yen for buildings, equipment, etc., which is a very modest amount for such an enterprise.

Syen Chun The educational work of the Syen Chun station consists in the Hugh O'Neil Jr. Academy for boys, the academy for girls, the Normal Institute, two academies for boys out in the country, and the primary schools throughout the district.

The Hugh O'Neil Jr. Academy The Hugh O'Neil Jr. Academy for boys was founded three years ago, (1909) by Mrs. Hugh O'Neil of New York in memory of her son. It is the outgrowth of a small primary school run for sometime by the Koreans. It is a middle school of excellent grade, and is doing a splendid work in northern Korea. The school is just now passing through very trying experiences. It has suffered greatly the last year because of the arrest and imprisonment of the entire faculty of native teachers, and a large number of the leading students on the charge of complicity in a conspiracy against the Japanese Government. The spies of the government, the subordinate official and local policemen, have been trying to find "an horrible plot to assassinate the Governor General," and had in prison in Seoul, at the time of our visit, May, 1912, 102 of the leading pastors, elders, teachers, students and laymen of the Christian Church of Korea, including Baron Yun Shih Ho, the most prominent man in Korea and the leading Christian of the country. The academy has been reduced from an attendance of 168 to 53. One by one the boys are being released from prison, the government not being able to find them guilty, but when they will all be released and what the final outcome of this whole unfortunate move on the part of the Japanese officials will be, no one can forecast. There is not the slightest suspicion on the part of the missionaries that the students or the faculty or any of the five leading pastors now in prison, are in any way guilty of insubordination to the government, and no one with whom we talked seemed to feel that there were any members of the Christian church in Korea

connected with a plot against the life of the Governor General.

Mr. McCune who has charge of the Hugh O'Neil Academy, is developing an industrial department, including a farm of 100 acres, a part of which is planted in mulberry trees for the silk worm industry, a carpenter shop, a weaving department, and other features of industrial work.

Girls' Academy The Girls' Academy is a small institution of twenty six students, but is doing an excellent work. The school has had to work under difficulties, being handicapped for accommodations, but it is soon to have a new class room building and a new dormitory. Miss Stevens who has charge of the school is planning an industrial department in which the girls will be taught the practical art of home making. There is also in the same building with the Girls' Academy, a school for young married women, in charge of Mrs. McCune, and taught by two Koreans. The average attendance of this department is about thirty.

County Academies There is an academy at Wiju, with an attendance of fifty, and another at Nongchun with seventy students, both under the general supervision of Mr. McCune. There are also a number of primary day schools in the district with a total of about 500 students.

The Normal Institute Last year the enrollment of the Normal School was 135 of which number twenty seven were women. Many of the men are in actual charge of primary schools, 102 took the final examinations, fourteen were given certificates of graduation, the rest being promoted.

Fusan At Fusan the beautiful school building is standing idle, the school being closed for the want of a teacher. There is some question in the mind of the mission about the wisdom of trying to continue the school. The future policy will be stated soon, and the school either reopened or removed to another point.

Chung Ju Chung Ju has a small educational work the station being yet young, but splendid work is being done. The following is a part of the last report:

Boys' Schools The Chung Ju city school for boys has enjoyed a prosperous year. One grade has been added and it is now well on its way toward becoming a full fledged grammar school. Four capable teachers have been in charge. The work and spirit of the pupils have been very gratifying. The enrollment was fifty seven.

There are five primary schools for boys in the country which have secured government recognition. In addition to these there are a number of churches conducting schools, which cannot come up to the government standard, because of lack of funds with which to employ a teacher. These we hope will be able to receive recognition as the churches grow and the contributions increase.

Girls' School The girls' school has been under the direction of Mrs. F. S. Miller. During the fall it suffered from suspended animation, because the parents were unable or unwilling to pay the teacher's salary. Finally an agreement was reached by which the girls were to attend school for half day sessions, and were to bring their tuition, 7½ cents the

first of each month. Twenty three bright clean little girls are in attendance. Their teacher is a graduate of the girls' school in Seoul and her mother was the first student received into that school, and the first to graduate from it. This daughter is the fruit of the first Christian marriage in the Presbyterian Church in Korea.

Primary Schools One of the biggest problems in the educational work in Korea is the primary school in the country and villages. The Presbyterian mission has 574 of these schools with 8,640 students and 740 Korean teachers.

It may help us to see the importance and also the problems of these schools, to take a single representative district and study the conditions there. Mr. Reiner of Taiku has made a complete study of this question in his district, and has gathered with the help of an inspector or superintendent of his country schools, some very significant and illuminating facts which are representative of all Korea south of Seoul. Conditions north of Seoul are perhaps some better.

There are sixty day schools in the Taiku district, with 21,200 houses, and a population of 106,000 dependent upon them. 6,000 believers are in the churches where these schools are located, which is less than half of the Christian constituency of that district. So that half or more of the Christian families are without school privileges. Out of 170 groups of Christians, only sixty have schools. The teachers are all Christians but only six of them have had even a partial course in the academy or middle school, and twenty four have had no training at all except in the Chinese characters. Twenty one of the teachers get salaries

ranging from two to six yen a month. (A yen is equal to 50c gold.) The tuition is from twenty to fifty sen (10 to 25c gold) per month, but many are too poor to pay anything. Of the 900 pupils in these sixty schools, 800 are Christians or from Christian families. There are over 350 Christian boys and 300 Christian girls in places where these schools are located who are not in school because they are too poor to go.

Six of these schools have no blackboard, and twenty six have but one small one. Twenty of the schools have books, twelve have some books but not enough to supply the students, and all the others have no books. Only six of these schools are teaching the full government course.

These are significant facts and give a fairly good idea of the conditions in the country districts. They show the inadequacy of our primary school work and call for careful consideration. More than half of the children of Christian families are not being reached by our schools. The teachers are poorly prepared for their work, none of the schools are adequately equipped with buildings, books, maps, blackboards, etc. But few of them are up to the government requirements in the course of study, and none of these schools are able to pay their teachers a living salary.

As the Japanese government introduces its public school system, the need for primary schools may not be so urgent upon the part of the church, but in any event we must recognize the necessity of doing what we attempt along educational lines in some adequate fashion.

The educational side of the mission work in Korea is fast becoming a live question. The mission-

aries are all beginning to feel that the school work must be pushed more than it has been in the past. A great church has been gathered; it is now the task of the mission to train the church and educate the young people. The Koreans are naturally a bright, intelligent people, with a literary turn of mind, capable of receiving an education. Someone has said that the "Chinese are the merchants, the Japanese are the soldiers and the Koreans are the scholars of the East." The Koreans are without doubt the most religious people of the East and have elements of leadership. What they need is a chance. Centuries ago Japan received Buddhism from Korea—it may be that she is now to receive Christianity from Korea. If the Korean church is given the advantages of modern Christian education she may become the religious teacher of all the East. God is raising up in Korea one of the most remarkable churches in the world and who knows but that she is coming into the Kingdom for just such a time as this? China on her west has wakened out of the sleep of the ages and is calling for better things. Japan, of which she is now a part, is beginning to feel the need of a true faith and a better system of ethics. Korea is fitted by a rich Christian experience, by scholarly instincts and by philosophical inheritance to be the teacher of both these great countries in Christian truth and life. What she needs and must have, is modern education, both for the sake of the rapidly growing church in Korea and for the sake of her influence in the two great nations around her.

These are days of trial and testing in this great mission field. Let the church at home pray for Korea and give to Korea.

CHAPTER XVIII.

MEDICAL MISSIONS IN KOREA.

IT was a doctor who opened mission work in Korea, and the physician has ever since been reckoned a most valuable missionary agent. The single word "Korea" cabled by the Presbyterian Board of Foreign Missions to Dr. H. N. Allen, then in Nanking, China, sent him to Seoul in September 1884, soon after the signing of the treaty between the United States and Korea. He was made physician to the U. S. Legation and thus obtained, without embarrassment, a standing in the community.

Favorable Introduction A political disturbance within a few months of his arrival furnished the occasion for his favorable introduction to the people of the realm. On Dec. 4, Prince Min Yong Ik, Prime Minister, and favorite cousin of the queen was wounded by a would-be assassin in the trouble known as the Emeute of 1884. After native skill had proved its weakness, Dr. Allen was called in and "for the first time in that Hermit Kingdom, western medical science had its opportunity." How fortunate that this beneficent art had its first exhibition in Korea in the hands of a man who was both a skilled doctor and a Christian. Dr. Allen's efforts to heal were successful.



KOREAN SCENES

1. 2. The Temple of Heaven, Seoul
3. 4. 5. 6. On the Streets of Seoul
7. The Arch of Victory, Seoul
8. The South Gate, Seoul
9. Along the Stream, Taiku
10. View From Temple, Seoul
11. Grounds of Old Palace, Seoul
12. The Place Where Korea's Queen Was Sacrificed
13. Street Leading to the Old Palace, Seoul

He received royal recognition and the people listened to the gospel message. Thus medical science prepared the way for the favorable reception which was accorded to Christianity in Korea.

As a result of Dr. Allen's success, the King founded the Royal Korean Hospital which was opened in Seoul, February 25, 1885, with the agreement that His Majesty would equip and maintain the work while the physicians would be provided by the Presbyterian Board. Dr. Allen became physician to the King, and his successor, Dr. J. W. Heron, also held this position when the hospital work came into his hands upon Dr. Allen's visit to America on business for the King. Dr. Allen returned to Korea in September, 1893, as Secretary of the American Legation, and later became Minister Plenipotentiary. He retained the confidence and esteem of the King who became Emperor in 1897, and who gave him the decoration of the first grade of Tai Keuk, the highest honor given anyone outside the royal line.

The success of the King's physician led the Queen to desire a special lady to give her medical attention, so in 1886, Miss Anne Ellers, a trained nurse with considerable medical education, was sent out as hospital assistant and physician to the Queen. She was succeeded by Miss Lillias Horton, M. D., who continued to act in this capacity until the Queen's death in 1895, although she had in the meantime become the wife of Rev. H. G. Underwood.

Dr. Heron was succeeded in turn by Drs. R. A. Hardie, C. A. Vinton, and O. R. Avison. Dr. Avison began his work in November, 1893, and is still at the head of the medical work at Seoul. He found the

Royal Korean Hospital almost paralyzed in its work through the crowd of government parasites who fed on its funds. He succeeded in having the plant turned over completely to the Presbyterian Mission. All government aid was withdrawn and it became in reality a mission institution.

From the coming of Dr. Hugh Brown in 1891 to open the work at Fusan, the medical side of the mission's equipment has been steadily enlarged so that now, each of the nine stations is equipped with a hospital or dispensary, and the mission aims to **Growth** have at least one physician at each station with one extra man for supplying during furloughs and four regular men to work on the staff of the medical school.

The principal diseases of Korea are tuberculosis, —always more virulent in the East than in the West, venereal diseases resulting from the social evil which has greatly increased since Japanese occupation, skin diseases, tumors and leprosy. At one period "the death rate among children from small pox alone was sufficient to prevent the increase in population," but vaccination has lessened it. Cholera has been a terrible scourge against which medical missions have successfully battled. The record for 1911 is 67,119 dispensary patients, and 1,739 hospital cases during the year at the nine hospitals and dispensaries. Besides the missionaries' salaries, the total expense to the Board for the year has been \$3,344.00. It is estimated that at least 2,000 conversions recorded during 1911 in the Presbyterian churches can be traced to the medical work.

The occupation of Korea by Japan with the conse-

quent introduction of government hospitals and the inauguration of a government medical school, have not lessened one whit the opportunity for medical missions. While Japan has some excellent physicians and surgeons educated in Germany, the rank and file are inferior to American trained men, and the product of the government medical school at Seoul is distinctly of a lower grade than that of the mission medical college at the same place. Moreover the evangelistic power of a Christian hospital in Korea is too well demonstrated by a recital of results to give any other conviction than that medical missions have a great future in what was once called "The Land of the Morning Calm."

Seoul In writing of the work at the separate stations, we must begin with Seoul, the capital, the largest and most central city, the place where the Presbyterian medical work began and where it has reached its greatest efficiency.

Severance Memorial Hospital Plant Through the generosity of Mr. L. H. Severance, the "Severance Memorial Hospital Plant" was opened in 1904 at a cost of \$30,000 and has since been enlarged. It is a modernly equipped plant with a capacity of forty five beds, and is located in the South Gate Compound, just outside the old city, close by the railroad yet not too close for reasonable quiet. The compound contains also the new medical school, an isolation ward and five residences. At present Dr. Avison is aided in the hospital work by Dr. J. W. Hirst and two trained nurses, Miss E. L. Shields and Miss Helen Forsyth, besides native assistants. This has become the one place in Korea to which patients come

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from considerable distances for major operations, and is easily the most influential medical plant in Korea.

Medical School

When Dr. Avison left his American practice to become a Korean missionary he brought with him the ideal of teaching medicine to Christian Koreans. Following this ideal amid many other duties he was able in 1908 to graduate a class of seven native physicians. In that year Mr. Severance made a ten week's visit to Korea and went away promising a dispensary which, before it was built, grew into a handsome, commodious medical college building. With its steam heating plant, gas, electricity and complete equipment, it represents an outlay of \$40,000. The dispensary work is done here, and besides the medical, a dentistry and a pharmacy department are provided. Tablets are made and sold at wholesale and retail thus aiding in the support of the work and giving opportunity for teaching pharmacy. Seventy students is the ideal number set for the medical school, and the classes are practically full. The course covers four years. There are four regular teachers on the faculty and four from other missions who give some time to teaching special subjects. Members of the first graduating class have proven their worth and a second class of six was graduated in 1911. All other missions have abolished their attempts to educate physicians and the Korean Medical Missionary Association has decided to put its energies into the development of this college. These actions guarantee to the institution a commanding position in Korea.



SEVERANCE MEMORIAL HOSPITAL AND MEDICAL COLLEGE BUILDING,
DR. O. R. AVISON, SUPERINTENDENT

The Hospital Building is on the elevation at the right; the Medical College Building in front at the left.

**Nurses
Training
School**

A nurses training school was opened in 1907, and the result is six graduate nurses with eleven now in training. It was an innovation for women to nurse in a general hospital in Korea, but a battle which sent eighty wounded men into the hospital so overwhelmed the force that the women nurses were called into service everywhere, and thus secured a standing which has not since been questioned.

**Medical
Evangelistic Work**

The great aim of the Seoul Medical Mission is "To do all the work so as to exemplify the mind of Christ, produce Christians out of its patients, and Christian workers out of its graduates, and so be a factor in more speedily bringing the Kingdom of God into the world." This evangelistic work centers about the South Gate or the Hospital Church which holds 1000 people. For a time Dr. Avison did the preaching and Dr. Hirst is now superintendent of the Sunday School. In this church the medical students work and from it they go out two by two on Sundays into the villages for ten miles or more preaching the Word. In the hospital prayers are held daily, the dispensary patients are instructed as they come, the ward patients are taught the Bible and others are visited in their homes. There are three special evangelists at work in the hospital, one man and two women, and the doctors' wives supplement by special work in the church and among the women.

Its Fruits

Taken in its well rounded work it is doubtful if there is in the East a mission medical plant which is exerting a greater or more wholesome influence upon the physical and spiritual life of the

people than is this Seoul institution. Its fruits testify to the ability and consecration of its leaders and to the wisdom of the man who has contributed so splendidly both of his counsel and his means to the advancement of the work.

Fusan At the southern end of the peninsula lies Fusan, the port for Japan proper. It is connected with Mukden by a through line of railway and is consequently on the main line of traffic overland from Yokohama to London via Siberia.

From 1893 Dr. C. H. Irwin was in charge of the medical work for a number of years, and under his direction the Junkin Memorial Hospital of twenty beds provided by the First Presbyterian Church of Montclair, N. J. was built. It was the first foreign hospital building in Korea to be opened for service. It is a well equipped little plant, but on the occasion of our visit no foreign physician was in charge, the work being in the hands of a trained nurse, Miss Ethel McGee, and a Korean assistant. Hearing that Dr. Avison was there some patients had come more than twenty miles for surgical work but to their disappointment learned that the doctor had gone back to his pressing work at Seoul. This was in itself an appeal for one of the physicians for whom the mission is asking and whose services are greatly needed.

Leper Asylum On a beautiful and well isolated site is the Leper Asylum erected and maintained by the "Mission for Lepers in India and the East." Only about fifty of these unfortunates can be admitted as the limited funds only allow support for the poorest and most pitiable cases. Regular Sunday and midweek services are held in the asylum by a Ko-

rean Christian appointed for the work, and conversions are frequent. Members of the Fusan station assist in the management of this purely altruistic example of Christian philanthropy.

Pyeng Yang The ancient capital and the center of Christian influence in Northern Korea is Pyeng Yang, a city of 100,000. Dr. J. Hunter Wells was assigned to this post in 1895 and through the seventeen following years has seen his work grow until now he reaches 15,000 a year and counts 200,000 patients as the result of his term of service.

Caroline A. Ladd Hospital For ten years Dr. Wells worked in an old building with meager facilities, but in 1906, Mrs. C. A. Ladd of Portland, Oregon, gave the funds for the "Caroline A. Ladd Hospital" which provided greatly enlarged opportunities for successful medical and surgical work. During the succeeding years the hospital has been enlarged and adapted to the growing needs, but the last year which was the greatest of all in amount of work, suggests either a still further enlargement or a new hospital with the present plant devoted to other work of the station.

Dr. Wells has had a hand in fighting the cholera scourge and has erected isolation wards which the government has been glad to use as an official pest house. Mr. W. M. Ladd of Portland has made provision for charity beds, and Miss Lucile Campbell is detailed as hospital nurse. Her training has made her a valuable asset not only to the hospital but to the missionary families who have thankfully accepted her help in times of serious illness.

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Taiku One hundred miles north of Fusan is Taiku, the third largest city of Korea. It was the old capital of the South and is the commercial and evangelistic center for that part of the country. The present hospital with a capacity of twenty-five patients was built in 1907, a former building having been destroyed by a cyclone. For several years Dr. W. O. Johnson was the physician in charge, until ill health compelled him to turn to other forms of missionary work. For some time the hospital was closed, but in the autumn of 1911, Dr. A. G. Fletcher took charge and in a few months had an average of thirty two patients a day. In the absence of a regular evangelistic helper, volunteers from the church do effective personal work among the patients.

Opportunity and Needs Taiku Station has a constituency of more than 1,000,000, which is much larger than any other Presbyterian station and there is no foreign hospital in the city of Taiku, (50,000 population) except this of the Presbyterian Mission. Besides being the natural commercial and evangelistic center of South Korea, Taiku is in the center of the worst leper and tuberculosis districts and if properly equipped the hospital could greatly benefit these sufferers.

The hospital has no proper arrangements for dispensary work, but a most advantageous location on a hill overlooking the busy market awaits a dispensary building for which the larger part of the funds are provided. It is to be hoped that this strategic point may soon be equipped with a plant which can adequately meet the pressing needs of the large population depending on it.



SOME MEDICAL WORK IN KOREA

1. 3. 4. Duncan Memorial Hospi- 5. Leper Island from Fusan
 tal, Dr. and Mrs. Purvlance 7. Dr. Sharrocks, Assistants and
 and Child and Street Scene, Old Hospital, Syen Chyun
 Chung Ju 8. Patients Waiting for the Doc-
 2. & 6. Taiku Hospital, Hill and tor Who Never Came
 Street Crowd Below 9. Caroline A. Ladd Hospital, Pyeng Yang

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SOME MEDICAL WORK IN KOREA

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2. 6. Taiku Hospital, Hill and Street Crowd Below
5. Leper Island from Fusan
7. Dr. Sharrocks, Assistants and Old Hospital, Syen Chyun
8. Patients Waiting for the Doctor Who Never Came
9. Caroline A. Ladd Hospital, Pyeng Yang

Syen Chyun Going northwest one hundred miles from Pyeng Yang, we reach Syen Chyun, where Dr. A. M. Sharrocks has superintended the medical work since its inception in 1899. The hospital, which is practically only a dispensary with separate houses for twenty patients, was built in Korean style with funds provided by the Occidental Board. No buildings in foreign style were at that time to be seen outside of Seoul. With the aid of two assistants of his own training, Dr. Sharrocks has been able to treat 14,000 patients a year, besides giving much time to the business side of mission work and taking his part in direct evangelism.

New Hospital The day has come for enlargement. The Board has approved of the plan for a new hospital to cost \$12,500 of which amount the Occidental Board has promised \$7,500. Dr. Sharrocks is optimistic regarding medical missions in Korea and his valuable work during his two terms of service amply justify the larger equipment which will strengthen his influence for Christ in Syen Chyun and among the more than half a million people for whom this station is reponsible.

Chai Ryung A three hours' horseback ride from the main railway line takes one to Chai Ryung. Here Dr. C. H. Whiting opened work in 1905, building a small hospital in native style, the funds being provided by the Madison Avenue Presbyterian Church of New York. The hand of the Lord has been unusually manifest in Dr. Whiting's work. After giving up his American practice at two points because of ill health, he tried a sea voyage in an almost hopeless attempt to recover his strength. After a time he

found himself in Korea where he "lost his heart" to the people and felt a call to mission work. He began at his own charges and was later appointed a missionary by the Presbyterian Board. While temporarily caring for the hospital work at Pyeng Yang he was touched by the affliction of Pastor Kil who was blind and was being led about by the hand. It seemed a hopeless case but this eye specialist was led to attempt to restore the lost vision. While the church members and missionaries prayed at the church and in their homes, he operated, and in an almost miraculous manner, Pastor Kil's sight was restored. He is now the pastor of the historic Central Church of Pyeng Yang, scholarly, eloquent, sweet-spirited, and honored everywhere in Korea. This skilled physician with his deeply spiritual nature has been a tower of strength to the work of the Lord in the Chai Ryung field where his devotion to his medical work is only equalled by his evangelistic spirit.

Dr. Ludlow During Dr. Whiting's furlough, Dr. Alfred I. Ludlow supervises the work of the small hospital of twelve beds. The interest of the latter in Korea began when he visited Seoul a few years ago as the private physician of Mr. L. H. Severance. He came to take a place upon the staff of the Seoul Medical College and temporarily has taken up his residence in Chai Ryung. He is a specialist in abdominal surgery and performs the more necessary operations in the time that can be spared from his language study and directs the native assistant who cares for 800 to 900 patients a month in the dispensary.

Chung Ju In 1908, Dr. W. C. Purviance came to take up the work at Chung Ju, which is a beautifully located inland city of 6,000, the capital of the province and connected with the main railway by a fine automobile road.

The J. P. Duncan hospital was erected and thoroughly equipped in 1911 by Mrs. J. P. Duncan. It is a modern plant accommodating twenty patients and fitted with the best equipment, such as white enamel iron beds with springs and mattresses, sewerage system with baths and toilets and a fine operating room with sky light. It is a brick structure with two general and four private wards, the dispensary occupying the basement. A Dorcas Society of forty members gives one day a week to sew for the hospital under the direction of Mrs. Purviance.

Kang Kei Far off to the north over the mountains, several days' journey from the railway,—lies Kang Kei, the farthest outpost of the Presbyterian Mission line. Mr. John S. Kennedy of New York conferred upon this station a great blessing, when, shortly before his death, he gave \$5,000 to establish a hospital which has received his name. It was opened in February, 1911, and stands as a boon to sufferers far removed from other medical aid and a valuable source of evangelistic influence.

Dr. Ralph G. Mills had the privilege of first revealing to the people of that region the marvels of modern surgery. It was so wonderful to take the "sleeping medicine" and wake up minus an eye or a foot, that some who had no need of the knife begged to be operated upon. The main part of the hospital is built of brick, the wards being of wood, the whole

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covered with tile. Light and ventilation are abundant. There are accommodations for thirty patients, while the dispensary reaches with medicine and the gospel, a score or two daily.

An Dong An Dong, the newest station of the Presbyterian Board, lies seventy miles to the northeast of Taiku. It was opened in 1910. Some medical work was done in 1911 by Dr. Fletcher who has since returned to his Taiku field. This new station is rejoicing in a gift of \$10,000 from Mrs. A. F. Shauffler for a hospital. Dr. Roy K. Smith, who has recently joined the Korean mission force will have charge of the medical work.

Conclusion This account of the Korean medical work is but a faint indication of the real power of the physician in the evangelization of this field. By the help of the American church this gospelizing is steadily going forward. When, in God's providence, the historian shall be able to write of the Koreans as a Christian people, a goodly portion of praise will rightly be given to the medical missionaries. From the very opening of the country down through the years of prejudice and opposition, and the later years of opportunity, these servants have been busy at the Master's work, healing the lame, the halt and the blind and preaching deliverance to those held captive by sin.

MISSIONS IN JAPAN.

KOREA: JAPANESE PERSECUTION, 1912

"A Japanese Christian minister, the Rev. George Shigetsugu Murata, writes an article in **The Oriental Review**, for October 1912, in which, after making some criticisms upon the missionaries and Korean Christians, he frankly adds:

"Moreover it is not only Koreans who make mistakes. A few of the Japanese low class officials and gendarmery are also guilty of mistakes. When I was in Korea, a company of Japanese soldiers burnt down a Christian church from a mere fit of passion. On another occasion, a party of soldiers entered a church during a prayer-meeting and demanded lodging. When asked to wait until the end of the service, they drove out the congregation at the end of bayonets, and occupied the church for the night. A drunken soldier forced his way into the house of Dr. W. A. Noble, a missionary friend of mine, without the slightest reason for so doing. These acts caused just criticism against the Japanese officials."

Arthur Judson Brown, "The Korean Conspiracy Case"
Northfield Press, Northfield, Mass., 1912, p. 18
booklet, pp. 27

Pyongyang, Korea

sometime in 1912

Evelyn M. Roberts

[incomplete letter - first part missing]

I tell you, if the Japanese wish to destroy the power of the church, they are going about it the wrong way. When I think of the earnest prayers that are going up from that prison day and night, from such men as the saintly Kang Kyo-Sa, imagination cannot picture the result. God will hear! And everyone of those men will come out five times stronger than he went in. Will the church be weakened?

And how I wish you could see the brave wives and mothers and sisters. I met Oh sn ie's mother on the street Monday and talked to her a little while. "We are trusting in the Lord", she said, "and He greatly comforts us". Dear little Oh sn ie continues to teach school and greets us with a smile when we meet her.

One of the teachers left a baby two days old, another is expecting one soon. They asked Mr. McCune to look after their families.

Well, I didn't mean to write such a volume but my heart is full. Please give my loving greetings to the Lees, Miss Butts, and Mrs. Hoffman. Please all pray for us and with us for those in affliction.

Lovingly yours,

Evelyn Millen Roberts

(from the Samuel Hugh Moffett collection of Samuel Austin Moffett papers)

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ESTABLISHED 1861

ORS
TING TUESDAY

ors will hold an
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Memorial Services for Mrs. Moffett

Memorial services for Dr. Alice Fish Moffett were held in the First Presbyterian church on last Sunday afternoon, Rev. Lynn T. White presiding.


Mrs. Moffett who was a daughter of Mr. and Mrs. Charles H. Fish of this city, died in Korea on July 11th, but was still a member of the church in San Rafael. The services were as nearly as possible like the services conducted in Korea, the same scripture being read and the same hymns sung. Dr. White read an extract from Mr. Moffett, describing the funeral as it took place in far East, which was attended by 1,000 people.

Mrs. George Graham, representing the Missionary Society of the church, spoke of Mrs. Moffett's relationship to the Missionary Society of the First Presbyterian church here. Mrs. Moffett had been a zealous and devoted member for years, and gave much valuable instruction to the other members. At one time she taught a class in the study of Korea, and her interesting and helpful lectures are still gratefully remembered.

Dr. Landon made an address on the life and work of the one who had passed away, note of triumph ringing through all his words. He recalled the most salient characteristics of the sainted missionary, her unvarying cheerfulness, her bright smile born of a continuous inward joy, her wonderful out look upon life, inspired and sustained by a faith that never faltered. The speaker reminded that a round life did not necessarily mean a span of many years, it was not at all a matter of age, but of work accomplished.

In her brief pilgrimage Mrs. Moffett had lived more than thousands who had attained the age of three score and ten.

The beautiful services were closed with a prayer and a benediction by Dr. Arthur Crosby.

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